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# THE JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION  
OF THE  
AMERICAN SOCIETY  
For Meliorating the Condition of the Jews.

נחמו נחמו עמי יאמר אלהים: Is. XL. 1.  
ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐγένετο. JOHN IV. 22.

Vol. II. No. 3.

SEPTEMBER, 1845.

New Series.

## TO OUR SUBSCRIBERS.

It is particularly requested, that immediate notice may be sent to the Office, 23 Nassau street, N. Y., of failure on the part of any of our subscribers to receive the Chronicle.

### MATT. XXIV. 14 — THE KINGDOM.

[Continued from p. 41.]

A SOMEWHAT careful scrutiny of scripture has shown us, that the *Kingdom* here spoken of is no other than "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," which in the age that is to come, shall be given to the people of the saints of the Most High," and shall be held by them in willing, grateful, subjection to David's Son, visibly manifested upon David's throne. It is the kingdom, whose victorious might was represented by symbols to the original transgressors, the same day that Paradise was lost--and, by a clearer revelation, to "Enoch also, the seventh from Adam," as he "walked with God," and gave early warning to a degenerate race of the coming of the Lord, not unattended and alone to suffer on Calvary, but "with ten thousand of his saints to execute judgment"—

the kingdom, whose glorious majesty, seen of old in visions of God, soothed the sorrows of the wandering patriarchs,—made glad the heart of Abraham afar off—and of Jacob, as he lay and dreamed in a certain place, resting his head on pillows of stone, beneath the canopy of stars—and of David on his dying bed—and of "all God's holy prophets since the world began." Their extatic and harmonious songs at once created, and justified, the vivid and earnest expectation of change, which all admit to have taken immovable possession of the Jewish mind, and the fame of which, even heathen historians tell us, had penetrated to the remotest East, at the time when "Jesus was born in Bethlehem of Judea."

We have also cautioned our readers, against allowing themselves to be defrauded of the same blessed hope by any system of interpreta-



tion, that would restrict the application of these ancient, august oracles, to the present economy of the world; and, unless we greatly deceive ourselves, we succeeded in our attempt to prove, that any theory of the kind is quite as little countenanced by the New Testament, as by the Old. Christ and his apostles said nothing to overthrow the national faith on this subject, but many things having a directly opposite tendency—habitually and familiarly referring to *the kingdom*, as the burden of all divine promises, and, in the closing scenes of the Apocalyptic drama, unfolding some glimpses of its glory, for our greater assurance of faith, and consolation of hope unto the end.

Why, then, shall we not believe, that it was of this kingdom that our Lord spoke to his followers on the present occasion, as well as during the 40 days he tarried with them after his resurrection? What other kingdom could he mean?—or the disciples understand him as meaning?—when not a whisper had ever escaped his lips, that the sense, which they and their countrymen attached to the phrase, was erroneous.

We have been thus particular and urgent in recapitulating the argument of our last essay, because the view of the kingdom, which we then labored to enforce, is the very foundation, as we regard the matter, of all sound exposition of the prophetic scriptures. It will at least be our guide in the progress of this discussion.

For the same reason, however, we desire at present to anticipate, and remove, whatever scriptural *objections* to it we can think of.

1. Thus, it may be said that there are passages, in which the language we have been engaged in illustrating—*the kingdom, the kingdom of heaven*—is used of the spiritual elements that are found in connexion with, and the divine plan that pervades, the existing dispensation of human affairs. We acknowledge that there are a few such passages—much fewer than the objector commonly imagines; but when they are adduced in opposition to the mass of evidence, that goes to establish the more illustrious development of the kingdom in a dispensation yet future, our answer is easy and obvious.

Those spiritual elements, “righteousness, and peace, and joy in the Holy Ghost”—and that divine plan of “bringing many sons unto glory by the Captain of Salvation,” are by no means peculiar to the Christian economy, but are common to it with the antediluvian, the patriarchal, and the Mosaic economies, which were all of them, therefore, including also the present times of the Gentiles, so many successive stages in the Church’s mysterious ascent towards the City of God—“the kingdom prepared for her from the foundation of the world.” Let not the Church, nor any of her children, forgetful of their high calling of God in Christ Jesus—a calling, as St. Paul teaches in his first epistle to the Thessalonians, to God’s “kingdom and glory,” or glorious kingdom—mistake any of these inns, or tabernacles, even the best of them, that she enters by the way, for her final and everlasting home. Or we may call them the *steps of the throne*, deriving their chief value and lustre from the relation they bear to it. If they are spoken of at all as *part* of the throne,

it is only because they conduct thither. The man who takes a grain of mustard seed, and casts it into his garden, may describe the process in terms drawn from the expected result, and say that he has planted a tree, whose boughs reach to heaven, while they cover the earth with their shadow, and afford shelter to all the fowls of heaven. Or, in the indulgence of a like anachronism, the pioneers of society, as they open their first rude clearings here and there in the bosom of some leafy wilderness, may be styled the citizens of the future populous, and fertile, and well-ordered commonwealth. And even so, the kingdom of grace, that divines speak of, is a very different thing from the kingdom of glory, of which prophets and apostles speak. If the former sometimes receives in scripture the lofty designation, it is principally on account of its manifold and momentous bearings on the ultimate organization of the latter. Every plant, that is now planted by the Divine Husbandman in this ungenial clime, shall there unfold its incorruptible life by the river of God's pleasures. Every blow here struck for Christ—every act of endurance and self-denial for his sake and the gospel's—every cup of water given in the name of a disciple—every labor of love—every tear of penitence—every prayer and aspiration of faith—is a seed of glory, disregarded by the world, oftentimes forgotten by the saint himself, but never unnoticed, never forgotten by God, and shall be “found unto praise” at the appearing of Jesus Christ.

2. Another objection to our scriptural faith, in the future triumphant establishment of the kingdom on the earth, is drawn from our blessed

Lord's reply to the questioning of Pilate, “My kingdom is not of this world;” (John xviii. 36.)

It is, indeed, curious enough, that these words are continually quoted, as unfriendly to the hope of the Redeemer's personal and glorious reign on the New Earth, by brethren who make no scruple at all about referring whatever is said in scripture of the kingdom of heaven, to what they call his *spiritual reign* on the present old earth of the curse! The lowest meaning that can be put upon the declaration of Christ is this;—“If I have any interest *in* the world, that may be compared to a kingdom; it is yet not a kingdom of the world. As my friends are in the world, but not of it, so is it with my kingdom; it is not a *worldly* kingdom.” But surely it must be conceded, that if such assertions are true of the Church, as she now lives, and moves, and has her being among men, much more emphatically true must they be of the New, the heavenly Jerusalem, the Lamb's wife, when she descends from God out of heaven, having the glory of God, to adorn with her bridal beauty, and bless with the choral symphonies of attendant saints and angels, her royal inheritance. The kingdom will not be of this world, but heavenly, because, in the language of the Rev. J. W. Brooks, it shall be “set up by the God of heaven; because the God-Man from heaven will rule in it; because all things both in heaven and earth will be at his command, being put under him; and, finally, it is heavenly, because its principles, its laws, its spirit is heavenly; being, indeed, nothing else but the will of God done on earth, as it is in heaven.”

It is perfectly obvious, that there

must be a sense, in which Christ's kingdom is not of this world, that will harmonize with the "great voices in heaven," awakened by the sounding of the seventh angel;—"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and He shall reign forever and ever." Nay, read Christ's own denial by the light of prophecy, and you will be interested on finding, that he himself even seems to *limit it to the time then present*. "Now is my kingdom not from hence," or, "My kingdom is not *now* from hence;"—as if he had added, "I say not, that it never will be."

"How refreshing and invigorating," says a powerful living writer,\* "it is for the soul, to think of the heroism with which the Man of Sorrows, even in these circumstances of humiliation, defends his royal prerogative, at the risk, too, of being asked for explanations, which might have cost Him the countenance of that tyrant, whose willingness to let him go is a memorable proof of his innocence, and of the malice of his accusers."

3. "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." Luke xvii. 20—21. *Within you*—that is, according to Schleusner and the prevailing interpretation, "*in your mind*;" and so the kingdom of God is excluded from any direct interference with the political history, and destinies, of the nations of the earth. That this was not the meaning of our Lord, and that the original *ἐντός ὑμῶν* does not at all require us so to understand, we are well persuaded.

\* Rev. W. Anderson, of Glasgow, Scotland.

The learned Koppe, in his *Excursus* on the phrases, "Kingdom of God—of heaven—of Christ," gives the sense much better, thus;—"The kingdom of Messiah shall not so appear, as that its coming, progress, and end, may be observed; nor in such a way as that you may say, Lo, it is here, lo, it is yonder! Nay, know ye that its beginnings are already *amongst* you." Somewhat similar is the paraphrase of Dr. Sunner, Bishop of Chester, in his "Practical Exposition of the Gospel of St. Luke;—" *For, behold, the kingdom of God is within you*. The founder of it already is within your country, within your city." This last interpretation of the *ἐντός*, *within*, had been previously proposed by Mr. Elliott in the *Investigator*, and in his recent work, *Horae Apocalypticae*, he still adheres to it, and fortifies it by examples of classical usage.

We observe also that Mr. Elliott does not regard the last clause of the 21st verse as addressed by our Lord to the Pharisees, but as forming part of the announcement supposed to be made to one other by the dwellers on the earth, in the day of the revelation of the heavenly King. The meaning then is, that so sudden, and all-pervading, will be the glory of His coming, that there will be no opportunity, and no occasion, for any such mutual notifications, as "Lo here! the kingdom of God is with you!" or, "Lo there! it is with you!" And this we believe to be the true explanation of the matter.

4. The only other real difficulty that occurs to us is in Matt. xvi. 28; "Verily I say unto you, There be some standing here which shall not



taste of death, till they see the Son of Man coming in his kingdom."

This text is ever confidently appealed to as a most conclusive proof, that the kingly coming of Christ must have transpired, in some shape or other, during the lifetime of that generation. Professor Bush, for example, as his more recent writings show, is never happier than when he casts himself into it as a very tower of strength, in defence of all his wretched whims about the second advent of the Saviour, and its invariable prophetic accompaniment, the resurrection of the saints, and the establishment of the kingdom. A careful inspection of this favorite position is quite sufficient, we suppose, to dissipate the dear delusion.

The Professor believes, or fancies, that when our Lord disappeared from the gaze of His disciples on the Mount of Olives, it was *then* that He "appeared the second time without sin unto salvation;" and the comforting message, delivered by the angels on that occasion, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," is *expounded* as meaning, "He will *keep on going* in the same style in which you have seen Him go." In other words, the Son of Man came in his kingdom, when he "left the world, and went to the Father." We hope to be excused from the trouble of formally refuting this theory, and beg simply to direct attention to the inconsistency between it and the very language of the verse, that is adduced in its support. Of the disciples addressed in Matthew xvi. 28, *not one* tasted of death prior to the

ascension of Christ. At least, the single exception of the traitor will scarcely be thought to account for the expression, "there be *some* standing here," &c.

To what, then, did the Master refer? A single glance at the context makes all plain.

Our Lord had just been foretelling his approaching death at Jerusalem. He had inculcated the necessity of the same spirit of self-sacrifice on the part of all who would be his followers; and then, lest the hearts of the disciples should be overwhelmed by a prospect so dreary, he assures them that his faithful friends would be no losers by him in the end. "For the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works." Here also it might be remarked in passing, that neither at the ascension of the Saviour, nor at the destruction of Jerusalem—another popular epoch for his glorious coming—did the apostles receive their promised reward. But to our present object it is more important to observe, that immediately in connexion with this pledge of their great future triumph stands the additional pledge of v. 28, that to *some of them* should be given, even while they were yet in the body, and in confirmation of the hope common to all, a sample and an earnest of what was afterward to be revealed to all.

And now, what may have been the incident in the recorded life of these mortal men, or of any of them, that could be to them and their brethren a worthy specimen, and guarantee, of the glory of the kingdom? We answer unhesitatingly—

the presence of three of them at the  
TRANSFIGURATION OF CHRIST.

And that our answer is the true one, we consider demonstrated by the manner in which the fact is introduced by each of the three evangelists, who have left us an account of the wondrous scene. *By all three of them it is mentioned just after the promise of the 28th verse to some of the disciples*—mentioned, too, with certain marks of reference, which show that such was the general understanding of the writers. Thus, Matt. xvii. 1, &c. “*And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them,*” &c. So Mark ix. 2, &c., and Luke ix. 28, &c.

If any doubt remains as to the accuracy of this interpretation, we are not left without still further means of removing it.

What a glorious memory must the Transfiguration have been in the hearts of the three favored disciples, who had been admitted to that pavilion of majesty! And how naturally, when the injunction of silence had been removed by the resurrection of the Son of Man from the dead, would they speak to their suffering brethren of what they had once seen with their eyes in the shrine of Incarnate Deity! We turn to their writings, and we at once discover no indistinct confirmation of the conjecture. “*We beheld his glory,*” says John, i. 14, “*the glory as of the only-begotten of the Father;*” though Christ had not then “suffered, and so had not entered into his glory.” But John beheld it, as the Man of Sorrows enjoyed it, by a premature manifesta-

tion. And what had Peter to say about it? In the first chapter of his second epistle he had spoken of the future “entrance of the Saints into the everlasting kingdom of our Lord Jesus Christ,” as something which he was most anxious should be “had always in remembrance after his decease. For,” he adds, in evidence of the security of the hope itself, “we have not followed cunningly devised fables, when we made known unto you the power and coming”—i. e. the powerful coming—“of our Lord Jesus Christ, *but were eye-witnesses of his majesty.* For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.” The only other apostolic attendant was James, and if we find no allusion to the same glory in the epistle that bears his name, it is probably because the son of Zebedee was not its author.

We conclude that the kingdom, of which the Transfiguration was the bright harbinger, is not yet come. The utmost that can be said of it is, that it is coming—that it is near—and that we look for it. It remains what it was in the days of the sweet singer of Israel—what it was in the day of the first transgression—the subject at once of promise, and of prayer. We know quite as well as our brethren, that the lovely Jesus is even now the *rightful* King of all the earth. But shall his royalty be always thus spurned and set at naught by the nations and their rulers? “If He is our Master, *where is His fear?*” Aye, where shall we

find, we do not say, the *country*—but where shall we find the *church* in any country—or the *family* in any church—or the *single soul* in any family—in which the authority of God's Anointed King is not daily resisted, or forgotten? Go, fill the world with such churches, and the churches with such families, and the families with just such Christians *as we are*—and oh, have we the heart to call *this* the Millennium of the earth?—*this* the jubilee of a groaning and travailing universe?—Is *this* the light, in whose effulgence “the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously?”—Is *this* the spectacle on which the eye of faith has been gazing with rapture from the depths of primeval time?—*this* the consummation, for which we are taught to pray, “Thy kingdom come! Thy will be done on earth, as it is in heaven?”—which stirs with the energy of a strong desire the souls reposing beneath the altar, and animates the intercession of the Highpriest himself within the veil? God forbid, that we should “offend against the generation of his children,” or disparage his goodness in the dispensation of grace! But sure we are, that God's best servants among us will not be the most backward to confess, and deplore, the alarming prevalence of worldliness—of Christlessness—within the Church's pale—in the hearts and lives of professors; and where shall we escape from the din of lawlessness, and the shrieks of anguish, that come up from all earth's “dark places?”

With regard to the general char-

acter and design of the evangelical age, we shall have an early and a fitter opportunity of considering them at large. Our present object has been simply to satisfy the reader, that the *kingdom* of our text is something yet in reserve for the Man of Sorrows, and his afflicted followers.

(*To be continued.*)

## LETTER FROM A JEWISH CONVERT.

IN former numbers of the Jewish Chronicle (Vol. I. Nos. 4 and 9) we have given anonymous extracts from Mr. Cohen's communications. As we then anticipated, inquiry has since been made at the Society's office by his Jewish brethren as to his *name*. This, there being, indeed, no reason for its suppression, we now venture to publish. Our friend is not ashamed to be known as a confessor of Christ.

Mr. C., it may be remembered, had volunteered his services in promoting the circulation of our journal.

BEAUFORT, July 7th, 1845.

*My Dear Brother,*—

. . . . . For the sake of convenience, I send you a ten dollar bill, though as yet I have obtained but eight subscribers. I will trust to God for the rest. He will, I am confident, give me two more, yea, twenty more. I am determined, God willing, to get at least that number more for your Chronicle. Please send me two copies for the two dollars I have advanced, commencing with this volume.

It is a glorious cause. The percentage usually allowed to agents, and which you offer me, I decline, for this reason, that I am unwilling that *one cent* should be diverted from the funds of an institution, having



the interests of my dear brethren at heart. And oh! that God may bless the means used, to the conversion of the whole nation, is my prayer daily. My dear brother in Jesus, as an Israelite, I express my gratitude to your Society, for the disinterested love they exhibit towards my nation; and rest assured, there is many a heart filled with like emotion. Many an Israelite will call you blessed. My people, though they have forgotten the God of their fathers, Abraham, Isaac, and Jacob, have still a zeal for God, though not according to knowledge, and I can say one thing, they are not ungrateful.\* Even in estimating the guilt of their rejection of Christianity, let us not forget in what prejudices they have been brought up; how they are taught from their infancy to despise the Lord Jesus; yea, drink in with their mother's milk, (so to speak,) a hatred to Him, whom they style—"Impostor!" Christians should pity them, not despise, or misuse them. When the Christian missionary relates the sad condition of the heathen

\* A striking illustration of this lately fell under our observation.—A respectable Jew, but not a Christian, who several years ago had shared in Mr. Herschell's numerous benefactions towards his destitute brethren in London, met him in New York a few days before his departure. Having sought a private interview, he mentioned in the course of conversation, that he was often required to stand up in defense of his Christian friend against the ignorant assaults of his unbelieving comrades, and concluded by laying down the sum of \$300—the fruit of successful industry in one of our Southern cities,—and which, although his whole fortune, he now insisted with much urgency on presenting to Mr. H. as a token of his gratitude for former kindness. This generous offer Mr. H., as resolutely declined. The Jew then took his leave; but very soon returned with a costly *diamond ring*, and this, at least, Mr. H. must carry to London, and give it to his daughter! But, difficult, and even painful as it was, to check the noble impulse of the man, Mr. H. felt constrained by higher considerations, to deny him this request also.

in foreign countries, the Christian's heart melts into pity at the recital of the mother's cruelty in offering her children to the unknown gods. But when told of the deep-rooted enmity which exists, (almost I had said, *peculiarly natural*,) in the Jew's breast against the "man Jesus," do Christians, I ask you, my brother, feel for him as much as they do for those Gentiles, bowing down to stocks and stones?

Oh, that I could weep over the desolation of Zion! Oh, that I had more zeal for this cause! Oh, that God would prepare me, for effectually "preaching Christ and him crucified" to my own nation!

Sometimes I feel as though there was nothing could restrain me from running in among my brethren, and beseeching them to turn to Him, who was the Guide of Abraham, the Fear of Isaac, the God of Jacob, the stronghold, the high tower, the Champion of Israel—emphatically the Son of David. Many a foe to Israel has fallen beneath his arm; many an oppressing Egyptian has been struck to the ground by that Lion of the tribe of Judah; and He is jealous still for the honor of His name. Oh, my Jesus, my King, stretch forth thy hand to save thy people Israel! Let that strength, which in by-gone days hath been exerted for the Jew, again be enlisted in his behalf. Then shall Zion again put on her beautiful garments of righteousness, and with hallelujahs of praise, shall proclaim Jesus her King. "Blessed is He who cometh in the name of the Lord!" Dear brother, pray for this. They shall prosper who love Jerusalem!

May God grant you peace here, and joy for your everlasting crown, for your arduous exertions in behalf of the brethren of your brother in the Lord our King, Jehovah Jesus,

A. D. COHEN.

P. S. My only brother, for whom I have prayed so often, and of whom I wrote you in my last, is converted; has united himself to the people of God. Glory to Jesus!



For the Jewish Chronicle.

# SOME REMARKS ON GEN. XLIX. 10.

THIS passage is almost universally regarded as one of the strongholds of the Christian, in his controversy with the Jew. And if our translation is right, it undoubtedly is so, for the sceptre has long since departed from Judah, and Shiloh must, therefore, have come. But I would submit to Hebrew scholars, whether the following translation is not permitted by the original, and whether it does not harmonize better with the spirit of the whole prophecy:—

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, forever, when Shiloh shall come, and unto him shall the obedience of the peoples be.”

This differs from the common version in three particulars. *First*, It renders עַד by *forever*, instead of giving to כִּי עַד the force of *until*. The first meaning given to עַד by Gesenius, is, *tempus perpetuum, aeternum*, which it has in very many passages. Thus, Christ is called אֲבִי-עַד, “the Father of Eternity;” and it is often used with עוֹלָם, to express continual duration. “Thy throne, O God, is for ever and ever,” (אֵלֶּם וְעַד). כִּי, which is connected with יָבֵא by makkeph, is often a particle of time, signifying *when*; and the whole phrase may be thus rendered—“for ever, when Shiloh shall come.”

*Secondly*, I give to יִקְרָה the meaning it bears in Proverbs xxx. 17; “And despiseth to obey his mother.” It has the force of *obedience*, not of *gathering*.

*Thirdly*, עַמִּים, as the plural of עַם, is rendered *peoples*.

Now let the whole prophecy (the blessing on Judah) be read at once, and let the reader judge, whether the translation here suggested, is not more harmonious with its general strain:—

“Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee. Judah is a lion’s whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, forever, when Shiloh shall come, and unto him shall the obedience of the peoples be. Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk.”

The whole passage, (putting the tenth verse out of view,) is a noble triumphal song, exuberantly rich in its promises of blessings to Judah. He shall be the honored one of his father’s house, victorious over all his foes, terrible as a lion’s whelp, and enriched with the spoils of the vintage. With such a strain as this, the departing of the sceptre from Judah seems discordant; it introduces into the very heart of the majestic hymn, the key note of which is victory, harsh words of wo. But according to the translation which we have given, it is from the beginning to the end, the “shout of a king,” one burst of joy over Judah’s royal destiny.

Nor do I think that any thing in the past fortunes of that tribe,

comes up to the magnificent terms in which the prophecy is couched: it seems rather to look onward to the day when Christ, as the Lion of the tribe of Judah, shall stand at the head of His ancient people, and give them the victory over all their adversaries. If so, it would be more in keeping to introduce into it His second coming as the Lion, than His first coming as the Lamb.

But there are several positive objections to the received version, one of which is, that it makes the prophecy not to accord with the fact. The sceptre *did* depart from Judah, partially, in the revolt of the ten tribes, and completely, when the whole land passed under the yoke of the king of Babylon. There could not have been a more effectual wresting of the sceptre from any dynasty, than when Jerusalem was broken up, and Zedekiah was carried, a fettered captive, to Babylon. Judah never recovered its former dominion after that, and at the very time that our Lord was born, it was a mere tributary of Rome. If that shadow of authority which remained to the Jewish princes and rabbis, during and after the Babylonish captivity, can justly be called a retaining of the sceptre, then has it never departed to this day, for they have teachers, (lawgivers,) and many vestiges of an internal government.

*Secondly*; that the second coming of Christ, and not the first, is here meant, is evident from the effect attributed to it, the obedience of the nations. It will not be till the Lord appears the second time, that all nations will come and worship before Him. During His absence, the world is full of rebellion; and not

till the sounding of the seventh trumpet, when He takes to himself His great power and reigns, will the kingdoms of this world become the kingdoms of our Lord and of His Christ. The people will not be gathered, nor the peoples obey, till God "shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

*Thirdly*; Christ is called in the Apocalypse the Lion of the tribe of Judah, clearly in allusion to this prophecy. But as our version has it, it does not teach that He should spring from Judah at all. It simply declares that when Shiloh shall come, be it from whatever quarter, Judah shall have the sceptre of the lawgivers. But if the sceptre is not to depart from Judah forever, at His appearing, because He, as the sceptre-bearer, shall subdue the peoples unto Himself, then is it a clear prediction that He shall spring from Judah's royal tribe, *for it is in His person* that the dominion is maintained. Judah holds the sceptre in the person of David's seed.

The received version is undoubtedly admissible, except the last clause; but I submit to Hebrew scholars whether the above translation is not preferable.

W. W. A.

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"RABBI MENDEL expressed his desire of seeing me turn again to Judaism, and he added that he had some hopes, on the following account:—First, that I never play cards, detested by Jews. Secondly, that I never went into the theatre. Thirdly, that I am a friend of orphans

and widows, and of Jews in general."—*WOLFF's Journal.*

### CONVERSION OF A JEWESS.

The following fragment is taken from the *Voice of Israel* for June, the conductors of that publication having translated it from the German. It turns out, indeed, that the German itself was merely a translation in miniature of an English work, the author of which has expressed a wish for the discontinuance of the abridgment. But, having had this introductory sketch partly in type before we were apprised of these facts, we think we may as well let it stand. Our readers will find it interesting, as a beautiful picture of a Jewish home, and of what has actually occurred there. We may add, what we learn from a Jewish friend, well acquainted with the party, that the original story, *Emma de Lissau*, was written by the convert herself.

**RACHEL:** A true history from the life of a Jewish Family in the commencement of the nineteenth century.

Eliezer Von Muhldorf came to London from Poland at the close of the 18th century; and in the winter of 1801, at his earnest request, two learned Rabbis united with the principal members of his own family at a conference on a subject, which by him was considered to be of the utmost importance. The meeting was opened by the reading of some passages from the Old Testament, to which the two Rabbis added the expositions of their most celebrated doctors. At the conclusion of these acts of devotion, Eliezer showed the object of their coming together. "What can be done?" he inquired with deep concern at the close of his address. "What measures can

be resorted to? The honor of my name, of my house, of the whole people, is endangered." "We will not be too hasty;" solemnly answered Rabbi Jonathan, renowned for his piety and the depth of his cabalistic learning; "the affliction which has overtaken you is hard to endure, but the Lord will provide the remedy. Let us now read a few chapters in the Book of Job, and once more seek the Lord before we form an opinion." Whilst they are engaged in this pious occupation, let us shortly take a view of the subject which demands so much of their serious attention.

To worldly minded men it will appear childish; but to those now assembled with Eliezer it was of the highest importance. The family of Muhldorf belonged to the small number of Jewish families who still preserve an accurate and unbroken genealogy. It mounted up through a succession of doctors and other distinguished men to the celebrated Rabbi Haai Geon, who died in the year 1038, after having been the last High Priest of the scattered Jews. But now all Chief Rabbis, (who have ruled since the captivity of the Jews,) claim to be descended from the royal house of David. The members of the family of Muhldorf married among themselves, in order to maintain the purity of descent, and to secure all the honors of the same to their posterity. Eliezer had given his daughter Hannah to his nephew, and the fruit of this union was Rachel, whom her grandfather had demanded of her parents before her birth; for this man, by a strange and imperious humor, had stipulated in the marriage contract, that the first female child his daughter should bring into the world, should be wholly and irrevocably given up to his direction. With what rapture was the little Rachel received into the house of her grandfather! How did they press round the little child in order to celebrate its happy appearance upon earth! Who could ever have thought that



this much-loved, joyfully welcomed, and earnestly desired child, would one day suffer the bitterest hatred from those who now knelt with such delight around its cradle !

Young Jewish girls did not at that time receive any fashionable and showy education ; no special schools were opened for them ; and custom required them to shut themselves up in their own families, and so spend their lives in ignorance and seclusion. But the old Eliezer, full of the most ardent attachment for his little Rachel, determined to give her as thorough and well-grounded an education as possible.

He devoted to her all his time and most earnest attention. The power of mental application in the child developed itself to the old man, and she was scarcely seven years old when her grandfather presented her with an English Old Testament : " Here, dear child," said he, " is a book of inestimable value. I would encourage thee to read it daily, with earnest attention, for it contains our holy law, the true observance of which can alone secure thy eternal happiness. I am well aware that some members of the family may think thou art too young to be entrusted with such a treasure ; but I have studied thy mind" added he exultingly, " and I know better than any one else the nourishment it requires."

Rachel did not forget her grandfather's solemn admonition. For many years she read the precious volume day by day, yea, nearly every hour of the day. This Bible was her companion in the retirement of her grandfather's house ; her guide and strength in every difficulty ; her light amid the doubts which beset her awakening reason. Rachel was present at the religious services which took place in the evening in the Rabbi's house, and she listened with pious and humble attention to the explanations of the Rabbis. When she was nearly twelve years of age, things, which till then had been wholly unknown to her, struck her forcibly, and appeared to her in-

comprehensible. A deep feeling of inward depravity followed her incessantly, she appeared sorrowful, anxious, low spirited, her eyes full of tears, seeking solitude with her Bible, which she never quitted. Although her outward behaviour was generally praiseworthy, she complained that she had shamefully transgressed the law of God ; and she asked her grandfather and the doctors, her friends, what she should do to escape condemnation and become happy.

Eliezer was greatly alarmed at her condition ; he took away her Bible, and omitted nothing which he thought likely to divert her distress and perturbation of mind. Fruitless endeavor ! Rachel became yet more dejected ; the weight of her sins oppressed her yet more heavily than hitherto, and her Bible was in consequence restored to her without delay. Was it not the Spirit of God which now called to the dear child, as to the young Samuel formerly ? Both heard a voice, but they knew not that it was the voice of the Lord, for the voice of the Lord was not yet manifested to them. A coincidence of very simple circumstances, but which led to the most important events, brought at this time the other part of the book, which directs to Christ, into the hands of Rachel ;—she found a New Testament.

Eliezer Von Muhldorf was called to Paris, in order to arrange some business. His granddaughter, who, during his absence, had the complete command of her time, now divided her hours between the garden and her grandfather's library. One day, wishing to look at the engravings in a volume of travels, she mounted the ladder, and having drawn out the large folio volume, she saw behind it a small book which in form and binding closely resembled her much-loved Bible. This resemblance roused her curiosity ; she quickly took down the book and opened it. It was not her Bible, but something so nearly allied to it, as to remind her of it most forcibly. Long accustomed to the language



of Holy Writ, she rejoiced to find a book penned in the same style, and almost in the same words. The study of this book now occupied her whole time. Rachel read some pages, then pondered attentively thereon, and endeavored to understand the meaning. Many things were obscure, but these she sought to explain by other passages; and the more these important truths became unfolded to her understanding, the more did she wonder that her grandfather had never spoken to her respecting them. She felt no discouragement at the obscurity of this book; the deeper she explored, the more light did she gain from its pages; and she advanced still further—she learned at last to acknowledge Jesus of Nazareth as the promised Messiah, the anointed of God, the salvation of Israel, the glorified Redeemer, whose arrival her parents still anxiously expected. Rachel's faith was as yet undetermined, and in many respects precarious; but her grief and horror had already given place to the delightful feeling of humble faith in Jesus, as the only High Priest, who has given himself as a propitiation for the sins of the whole human family. Eliezer Von Muhldorf, on returning from his journey, soon became aware of the change that had taken place in his little grandchild. According to the custom of the Jews, he repeated to his family morning and evening the Shemonah-esrah, or prayer of eighteen blessings, amongst which occurs one that the Messiah may appear. "The Messiah is already come, He is come," cried out Rachel involuntarily, whilst she interrupted the prayer. Eliezer, however, went on as if he had not heard this unbecoming exclamation, but as soon as he had finished, he desired from Rachel an explanation of her behaviour. She, full of joy at being thus able to confer on the subject which now occupied all her thoughts, ran to the library and brought the New Testament. Who can attempt to describe the pain, the horror, the amazement, of the old

Eliezer, as he took this book out of the hand of Rachel! All his hopes, all his joys, thus thwarted by the treachery of chance! And this child whom he all but idolized, who should have been the pride and consolation of his old age, would perhaps become his bitterest trial, and bring him broken-hearted to the grave! He, however, composed himself, and said calmly, "This book is not suitable for thee, my child. Those who wrote it were the exasperated enemies of our nation; the Messiah of whom they speak was a deceiver, a wizard, who was rightly put to death by our fathers. Efface from thy memory, dear child, what thou hast read in this book, otherwise my blessing will not be upon thee. Rachel was silent, for she honored and loved her grandfather; but the remembrance of Jesus Christ was engraven in indelible characters on her heart, from which neither love, nor esteem, nor fear, nor any power in this world, could ever separate it. Eliezer Von Muhldorf was not in a condition to judge of the full strength of Rachel's new opinions, but he clearly saw that the affair was of the greatest consequence, and therefore hastened to call together a family meeting. We already know in the old Eliezer, a sincere, proud, firm Israelite, who regarded the conversion of this grandchild to the Christian faith as a more vexatious occurrence than the breaking up of the civil law, and as a greater misfortune even than death. He would have preferred to have lowered into the earth the lifeless remains of his child, than to have heard her call on the name of the Nazarene. The remaining members of this family union were Rachel's parents, Solomon and Hannah Von Muhldorf. Solomon belonged to that more and more increasing number of degenerate Jews who have inherited a religion which they no longer believe, a law which they no longer observe, and usages which they forsake in order to get forward in the world. He lamented the conversion of his

daughter to Christianity, because his father-in-law was displeased at it; and because he feared it might in some measure obstruct his personal interest. Hannah, the good tender mother, feared, above all, the persecution which hovered over her daughter's future life; not that she was not a sincere believer in Judaism, and strictly adhered to all its observances, but the mother's eye saw only one side of the case, her maternal heart opened itself only to one care: "What will become of my child—my poor, weak, Rachel?"

Let us not forget in this domestic circle, the worthy Esther, Eliezer's mother, the great grandmother of Rachel, who had already seen 80 years when the child was born, and whose years now numbered 92. Esther had been married, according to the custom of the Polish Jews, at the age of 14, and became a widow at 16. From this time she discarded all her trinkets, jewels, every ornament and joy of youth, wearing through the remainder of her life the dark garments of widowhood. She seldom went out, and saw very little of her family. In the retirement of her own room she devoted many hours to prayer, to meditation on the Bible, and the exercise of the most zealous piety. Her devotion and solicitude had not, however, tended to sour her disposition—she was gentle and kind and meek; amiable cheerfulness remained to endear her to her domestic circle. It was impossible either to see or hear her without feelings of pleasure. Time, which had bleached her hair, had but slightly bowed her noble head, and her dark eye still beamed brightly. She retained the full use of her faculties, and through industrious reading of the Bible, her language had imbibed much of the figurative style of eastern expression.

The members of her family regarded her as a kind of superior being; even the proud Eliezer bowed himself before the wisdom of his venerable mother.

The reading in the book of Job had already lasted till night had

commenced. It had struck eleven. "What shall be done," asked the old Eliezer once again, "and how can we choke the seed of evil while it is yet small?" After this question a long silence followed. The Rabbi Isaac Jacobson, at last spoke. He was a man much esteemed on account of his knowledge, but stern, inflexible, prompt to punish the slightest deviations, and unrelenting as the stone tables of the law. "The danger is imminent" said he, "if we do not adopt the strictest measures to guard the child from the deluded followers of the Nazarene. It is necessary, in order to make her sensible of the greatness of her fault, to enjoin a close confinement for a whole year. We must avail ourselves of this time to make her clearly understand the superiority of our holy religion over the errors of that which has led away her weak comprehension." "A year's confinement!" exclaimed Rachel's mother; "that my daughter could not outlive. That would be killing the body in order to save the soul! And would the salvation of her soul be secured by such means as these? No, truly; such a barbarous persecution would but serve yet more deeply to engrave those errors, by which she has been led away, on her youthful heart." "The anxiety of a mother is praiseworthy, from its motives," replied Rabbi Jacobson, whilst he suppressed a contemptuous laugh, "but it is exaggerated; the head is worth more than the heart, when it is necessary to arrive at a wise and powerful conclusion." Solomon Von Muhldorf, who had not yet taken any part in this discussion, was roused by this answer of the Rabbi. "This is an act of wisdom which appears too much like cruelty," said he, "and there is a species of prudence which often leads to bad consequences. What result do you promise yourself from Rachel's imprisonment? My daughter will recognize in you only a persecutor, not a teacher, still less a friend, and when she sees you mistrust her, she will also mistrust you,

and your instructions: she should learn to know the true situation of Jews in this country, she should mix in the society by which she is surrounded, and have playfellows of her own age. Amusement will cure her of these foolish imaginations." "Why do you not subjoin," replied Rabbi Isaac, with bitterness, "that the girl shall be free from this time to visit the temple of the Nazarene?" Rabbi Jonathan, who feared the discussion would degenerate into a quarrel, solemnly repeated the words of the royal prophet: "Lord, who shall abide in thy tabernacle? He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up reproach against his neighbor." Ps. xv. 1—3.

"It appears to me," continued he with his usual mildness, "that it would be the best way to send Rachel to a well conducted school." "There is no school for young girls of our faith," said Eliezer, shaking his head. "That is true," continued Rabbi Jonathan, "but we have nothing to fear from religious proselytism, if we give particular directions and precautions. Rachel will find in a school excellent means of amusement in those vacant hours, during which she is now driven unwillingly to her own thoughts; and she will receive an education, which in this age, is becoming more and more indispensable. The knowledge and manners of our children must come to the help of the civil law, in order to free us from the degradation in which we have already too long been held by these Nazarenes." Eliezer was divided between the fear of placing new religious temptations before his grandchild, and the pride he would feel in seeing his adopted child one of the most distinguished among Israelitish women. The Rabbi Isaac Jacobson did not at all concur in the opinion of Jonathan, but he feared openly to oppose his celebrated colleague. Solomon and Hannah Muhldorf agreed with the proposal of the learned Rabbi; he, through indifference; she, through maternal affection. The plan of

sending Rachel to school, was at last concluded on, provided great care and precaution were observed, and the venerable Esther, who had till now maintained silence, spread out her hands and said, "The God of Abraham, Isaac, and Jacob, preserve the child who has erred in the simplicity of her heart. As high as the heavens are above the earth, so grant that his mercy may be over those who fear him; and I have firm confidence that he will keep all those under his shadow who are still amongst the pious in Israel." The day was beginning to break when the conference ended.

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### SCOTT ON PROPHECY.\*

MR. SCOTT'S work we have not met with; but the following extracts, which we find in a late number of the *Presbyterian Review*, the admirable Quarterly of the Free Church of Scotland, leave no doubt as to the position occupied by the author:—

"We have seen that, in former dispensations, men have been looking for the fulfilment of the promises of what is often called, 'the latter day glory,' or the times of millennial blessedness in their own day or dispensation, and have always hitherto been disappointed, and every dispensation has ended in apostasy. The Jews believed that they should inherit all nations, and that all the nations of the earth should be blessed in their Messiah, as the seed of Abraham; yet for unbelief in this very Messiah, they were themselves rejected, and their dispensation came to a close in apostasy. The churches of the Gentiles are now thinking

\* "A Compendious View of the Scriptural System of Prophecy, showing the Principal Errors of the Anti-Millennarian and Modern Millennarian Systems; with an Examination into the Prophetical Dates, and the Signs of the Present Times. By JAMES SCOTT, Preacher of the Gospel.—Edinburgh; 1844."



to inherit all the earth, and that they shall be instrumental in converting all nations, and bringing in the latter day glory, when they believe that the Jews also will be converted or brought in with the fulness or conversion of all the nations, and the whole earth be filled with the knowledge of the Lord, before this dispensation come to a close. The man, who will openly question and controvert this issue of the gospel dispensation, is scorned and treated as a heretic or unbeliever, without any one condescending to attempt to refute his arguments. Yet not the less true it may prove, as I believe it will, that this dispensation is also to end in apostasy and judgment like the Jewish. As pharisaical Jewry rejected Jesus, so, I believe, will professing Christendom reject Christ, and be rejected, and judged as were the Jews, as I shall endeavor to show from the testimony of apostles and prophets, and of the Lord himself."

"At the very first council of the Christian church held at Jerusalem, at the beginning of this dispensation of the Gentiles, we find a discussion on this subject. In that discussion, the Gentile dispensation appears to have been had in very small account, and to have been almost overlooked, in anticipation of that which should succeed it. The apostles themselves appear to have had no idea, or at least gave no hint, as to its long continuance, but hasten over it to the future dispensation, in the restoration of the kingdom to Israel, and the subsequent glory. Peter declares in this first council, (Acts xvi. 13, 21,) how he had been called of God to preach the gospel to the Gentiles; Paul and Barnabas also narrate what God had done among the Gentiles by them; and James sums up the whole argument, in so far as the design of this dispensation is concerned, saying, 'Simeon hath declared, how God at first did visit the Gentiles, to take out of them a people for his name.' And he shows the accordance of this with the

word of God, as recorded by Amos. ix. 11, 12, saying, 'After this, I will return.' After what? After this people is gathered out of the Gentiles—after the number of the elect of the Gentiles is accomplished—after the design of preaching the gospel to the heathen of the Gentiles is accomplished; not in the conversion of all the Gentiles, but in the conversion and gathering out of the *ecclesia*, or election from among all nations; which gathering out or election is still going on, and must go on, till the day of grace—the present dispensation of the gospel—or the times of the Gentiles, come to an end. Nothing is said regarding the conversion of any one, far less of all nations, during the times of the Gentiles; and it is obvious, that no nation, far less all nations, can be converted during this dispensation—because the declared design of it is, to gather out the election, or Christ's people, from the nations—not till after which work was done, would he return. 'After this I will return, and build again the tabernacle of David, which is fallen down.' As the tabernacle of David is still in ruins, and Jerusalem trodden down of the Gentiles, and 'the temple desolate,' it is evident that the return here spoken of is still future; and, consequently, the times or dispensation of the Gentiles still continues, in which the fulness or complete number of the election from among the Gentiles shall come in, or be converted; and then the Gentile times being fulfilled, this dispensation must terminate."

..... "From these declarations of the word of God, it is evidently a clear and inevitable conclusion,—

"1. That 'the fulness of the Gentiles' is not the converted state of the nations, but the election taken out of them.

"2. That the 'fulfilment or completion of the times of the Gentiles' is the termination of the Gentile or present dispensation.

"3. That during the present dispensation the Jews cannot, as a na-



tion, be converted, or their city, or house, or temple, cease to be desolate; and,

"4. That during this present dispensation the nations shall not be converted, but only a people (the election or church of Christ) taken out from among them.

"Therefore, I conclude,—

"1. That this present Gentile dispensation cannot embrace the millennium, but must terminate before it.

"2. That the Jews cannot be converted as a nation till after this dispensation is ended, at the beginning of the millennium and eternal kingdom of Christ.

"3. That the end of the times of the Gentiles, or of this present dispensation, and the end of the world, are the same, and that never till after that end can the Jews see Jesus, or be converted, or their house cease to be desolate, or the kingdom be restored again to Israel; and,

"4. That before this end come, a people (the *ecclesia*, or election,) shall have been taken out from among the Gentiles for God's name; the number of his elect shall have been accomplished; and, consequently, 'the residue of men, even all the Gentiles,' seem to be all shut up together with the Jews in unbelief, that God may have mercy upon them all, in the new covenant, and new dispensation, when the deliverer shall come out of Zion to turn away ungodliness from Jacob: for it is only after God has taken out a people for his name from among the Gentiles, and has returned again to build the tabernacle of David, that the residue of men shall seek after the Lord, even all the Gentiles.' Acts xv. 17."

We are not at all unwilling to have it known, that we concur with the Reviewer in regarding this, as "the only tenable view of unfulfilled prophecy."

PALESTINE.—"We still feel a sort of patriotism for Palestine, and feel that the scenes enacted here were performed for

the whole family of Man. Narrow as are its boundaries, we have all a share in the possession: What a church is to a city, Palestine is to the world."

## THE JEWS AND THE "GERMAN CATHOLICS."

We receive from various channels accounts of the singular favor shewn by Jewish Reformers in Germany towards the seceders from the Roman Catholic Church, whose movements have of late attracted so large a share of public attention. The "*Vossische Zeitung*" states, that the "German Catholic" party at Potsdam meeting with difficulties, in their endeavors to obtain a suitable place of worship, the authorities of the Jewish community in that town offered to allow them to hold their meetings in the synagogue. The report adds, that although the offer was thankfully acknowledged, delicate but important reasons precluded its being accepted. The "*Breslauer und Schlesiische Zeitung*" informs us, likewise, that at Lublinitz, a Jew had offered his house for the meetings of the "German Catholics;" that at Sadow, a Jew had subscribed to their funds fifty dollars; and that the first meeting held at the last-mentioned place by the adherents of Mr. Ronge, was attended by eight Jews, one of whom immediately after applied for baptism. It is further stated, that a Jewish merchant at Leobschütz transmitted a liberal contribution to the "German Catholic" community at Breslau, after having attended their service at Whitsunday.

It is confidently reported, that members of the Jewish Reform-party are in correspondence with the Rev. Mr. Ronge, the leader of the "German Catholics," with a view to effecting a union of these Unitarians and Trinitarians; and that admission into the proposed new body is to be through a *kind of* baptism: certainly not the Christian one, in the name of the Father, the Son, and the Holy Ghost!—*Jewish Intelligence.*

## BOOKS RECEIVED.

THE MORAL PHENOMENA OF GERMANY. By THOMAS CARLYLE, Esq., of the Scottish Bar.—London; pp. 182, 12mo.

SUCH a title-page inevitably begets the idea that the author of this book must be the celebrated essayist, and historian of the French Revolution. He turns out, however, to be a totally different man. The present Carlyle, for example, is no worshipper of Goëthe, whom he brands as "that arch-corrupter," nor does he hope to save the world by "writings professedly religious, in which pathos is the sole piety—compromise, the sole charity—inclination, the sole law."

But he, too, is a Scotchman, although singularly free from what are reckoned the national prejudices of his race, and what is yet more singular is, that his idiosyncrasy, so far as we can judge of it, both intellectual and moral, bears a marvellous resemblance to that of his literary and political namesake. In fact, with a far superior style, this volume is in other respects very much what we should expect from the latter under the dominant influence of the ecclesiastico-religious spirit. It contains a large amount of startling truths, expressed with great solemnity and force, and also, we must add, an undue proportion of startling error, no less eloquently urged. We are tempted to give our readers a taste of the former. The following may be "hard sayings." Let the humble and thoughtfully pious judge how far they are true:—

As it is a vain attempt to purify the Church except by hope—so, without the revival of the blessed hope of Christ's glorious appearing,

which neither Waldenses, Wickliffites, Hussites, Lutherans, Calvinists, Moravians, Methodists, nor Evangelicals have proclaimed, the Church cannot be prepared for the end of her calling in one body. . . .

The two leading causes of declension in the Church have always been her failure to look for Christ's return, and her intolerance of the Holy Ghost as her Comforter in His absence. The one reconciled her to an earthly home; the other betrayed her love of earthly things. Frederick the Great has well said—"Der sich still hält, der wird selten verfolgt."\*

Under persecution the children of God, instead of crying for his kingdom, cried for respite and ease without it. And as soon as they slackened in hastening that kingdom, and began to cleave to and enjoy the earth like others, their persecutions ceased, because they no longer disturbed the kingdom of Satan. Who-soever will be the friend of the world, is the enemy of God. The Church, when glad to be accepted of the world, has in so far become the enemy of God. At best, she has antedated the kingdom of God; for until that kingdom come, her calling is to be hated of all men. When she was recognized by the State, instead of leading all men to seek a home absent and future, she adopted theirs. She learned the ways of the heathen, instead of teaching them those of Christ. Having become impure, the children of God instinctively shrank from Him, who is a consuming fire. They could not bear naked exposure to the true light—unsheltered contact with the Holy Spirit of Christ; and they were fain to seek a shadow under which they might comfort themselves and escape the torments of God's presence, without daring to disown him. At one time they took refuge in the favor of an Emperor; at another, under those Jewish shadows of which they refused to be the living antitype; at another

\* "Whoever keeps quiet, will rarely suffer persecution."

er, in heathen customs, which they should have abolished; at another, in multiplied or imposing ceremonies, which banished, while expressing the faith; at another, under a diversity of occupation, by which to purchase that love from which it should have sprung—at all times, under something, religious in its character, but not leading up so high as God. Patronage from the great, popularity with the many, at once buried the life and hid the rule of Christ. It has been so ever since. So long as Christianity keeps the peace, and gives adequate pledges that it will civilize the world, and not bring it to an end—that the dead shall not hear its voice and live—so long is it popular, in any and every form, as a harmless salvo to the conscience, and a useful auxiliary in the government of mankind. Men praise it, adorn it, endow it, boast of it, serve it with many sacrifices; and all conspire to maintain the bland delusion—that the world is right religious. But let the Spirit of God and Christ manifest Himself—let Him operate to convince the world of sin, of righteousness, and of judgment—to prepare the Church for the resurrection of them that sleep—for the change of them that wake—for the return of Christ into the world—for the judgment of quick and dead—the consuming of the world by fire—the making of all things new;—and all as one man rise up against the thing, as what cannot be borne. They despise, suspect, traduce, accuse, persecute, and vote it away: the prelate superciliously frowns—the pietist sanctimoniously sighs—the theologian orthodoxly condemns—the philosopher convincingly redargues—the pious worldling laments its injudiciousness—the impious worldling its fanaticism—the man of the nineteenth century its exploded folly. By fair means or foul, die it must. And it is well if they who confess it, do not share its fate. But truly it were better if they did. For the substance of things hoped for, the evidence of

things not seen, has been long so weak in the Church, that men have not had strength to bear the hot brunt of confessing, that Christ is the fountain, and the Holy Ghost the essence, of life—that Christ's apostles are the only rulers, and His perfection the only standard, of the Church. Satan, where he could not overcome by terror or slander, has always defeated by craft, and destroyed by popularity the cause which he could not put down by persecution. Some royal, noble, rich, wise, creditable man—some approving majority of society, becomes the patron of the struggling cause, and lifts it into favor and failure at once. The witnesses for the truth find acceptance, but Christ is still rejected. His cause is once more lost, and the kingdom of God once more postponed. Men become good Churchmen, good Reformers, good Covenanters, good Tractarians, good Evangelicals, but not good Christians. Each builds his house on the earth, and covets the gifts of God to assert his own place and name. Christ's way is not prepared. His presence is that nuisance which all agree to abate. And the terrible occupation of the Church from the beginning has ever been, to purchase external favor and internal peace, by excommunicating her head. Yet it shall not be ever so. Every fresh stirring of the Holy Ghost to revive the dry bones, to marshall the host, to build and purify the temple, is a fresh labor-pang. The birth of the man-child must come. Blessed are they who hasten it!

Hear him again towards the conclusion. He is still on his grand theme—the Church:—

The Church must give legitimate scope for the liberty of God's Spirit; and legitimate participation in her affairs to all her children. She must learn not only to think, but to do aright, by becoming zealous for the Lord, and not for herself; and seeking His return, and not her own



good name. Once enriched and adorned with the gifts of Christ, she may well afford to let her revenues, snug parsonages, and political honors go. But whenever she begins to act in good earnest, she will discover how entangled by a network of statutes, overlaid by political power, and paralyzed by distraction, she is. Then will her perplexity come: the despair of those without guidance—the bitter sorrow of those who guide the discordant—the pains and penalties of following the Lord. The struggle will be sharp, though short. Satan will not passively yield the world. The saints cannot obtain the kingdom in a way of blandness and smiles. As Luther said, “Our spouse is a bloody husband unto us.” If the seed was sown with blood, the harvest shall be reaped with it also. Men may occupy themselves with impunity in a thousand religious ways; but the work which the time demands can never be popular. It must be done at the peril of fortune, fame, and life. A forlorn hope must enter the breach. There shall be no armistice—no respite—no smooth water after the storm—no feast after a fast—no honor after shame—but shame and sorrow to the end;—wave upon wave—the sign of the prophet Jonas—the blackness of all but despair—till Jesus appear to save, translate, and crown us, when they that sow in tears shall reap in joy.

“Hard sayings—who can hear them?”—Nay, reader; they are faithful and true; ponder them.

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THE PERPETUITY OF THE EARTH:  
*a Discourse preached before the  
 Premillennial Advent Association  
 in the City of New York, Jan. 16,  
 1842; with Notes on the Millenni-  
 arian Controversy, and Strictures on  
 Professor McClelland's Manual of  
 Sacred Interpretation.* By JOHN  
 LILLIE. New York: John Mof-  
 fet, 110 Canal street.

This little volume contains the solution of a difficulty which must present itself to every attentive reader of the Word of God. It is the following:—In the prophets of the Old Testament we find many remarkable predictions relative to a state of universal peace and prosperity which awaits the people of God upon earth; whereas, in the New Testament, Christ and his apostles teach the faithful to expect only affliction and suffering *until* the time of his second coming. This alone ought to be sufficient to convince us that the period of blessedness spoken of by the prophets, and which has been designated by theologians the millennium, is not to precede, but to *succeed our Lord's second appearing*. Moreover, that this is its proper season, the apostle Peter intimates, not obscurely, (Acts iii. 21,) where, speaking of Christ's coming, he says, “Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

This Mr. Lillie clearly perceives, and is thereby enabled to give an easy and lucid exposition, not only of Rom. viii. 19—23, on which he founds his discourse; but of a multitude of other passages of Scripture, which have been sadly mangled and obscured by the generality of expositors. In replying to the objections which have been adduced against those views of prophecy which he advocates, the author has infinitely the advantage of his opponents. We consider the discourse, with the copious notes attached, as judicious, and cordially recommend the volume to the attention of our readers, not doubting that even those of them who are most advanced in spiritual knowledge will profit by the perusal of it.

The above notice we extract from the last No. of the *Voice of Israel*, for this reason, that American works, presenting the prophetic views, that are defended in this volume, are



as yet but few and far between. Indeed, many of the leading influences in the Church, alarmed, no doubt, by the restless, reckless tendencies of the times, have hitherto deemed it their duty rather to discountenance and stifle the discussion of these serious and most seasonable truths. Thus, we learn from the publisher of the little work before us, that, when it first appeared, he could not prevail on a single religious editor of his acquaintance *so much as to name it*. May we venture to say, that we think our brethren err, in attempting to enforce any such censorship of opinion? No man certainly can be asked to approve of what he believes, however much he may be mistaken, to be erroneous and unscriptural. Well, let him condemn, and give his reasons.

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### Poetry.

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For the Jewish Chronicle.

#### OUR FATHER, RAISE JERUSALEM!\*

OUR Father, raise Jerusalem!  
 How beauteous in our eyes,  
 The sanctuary, as of old,  
 In holier garb would rise—  
 How glorious would the choral hymn  
 'Mid hill and vale resound,  
 That Thou had'st called Thy chosen home,  
 That Israel's hope is found!

Our Father, raise Jerusalem!  
 The city of Thy love,  
 Where prophets spake with holy lips,  
 Where stooped Thy saintly Dove;  
 Where, to the throngs of melting hearts,  
 Christ broke the bread of life;  
 Where He brought healing to the sick,  
 And stilled the waves of strife.

\* For these beautiful lines we are indebted to a young lady, of the age of sixteen, who had just been hearing Mr. Herschell preach on behalf of this Society.—ED. JEW. CHR.

Our Father, raise Jerusalem!  
 The seal upon Thy brow—  
 She has been precious in Thy sight,  
 Tho' lone and desolate now;  
 And precious yet, and unforget,  
 Tho' Roman swords have hewed  
 Away the glory from its walls,  
 Our hopes upon it brood.

Our Father, raise Jerusalem!  
 Our cities here are bright,  
 Throned by the ocean wave, by streams,  
 And on the mountain's height;  
 But she, of ancient world or new,  
 Shall be the virgin queen,  
 When Thou shalt rear her ramparts high,  
 The olive vales between.

Our Father, raise Jerusalem!  
 The city of the King;  
 And let the nations of the world  
 Ennobling homage bring;  
 Again those sacred shrines be blest  
 To Israel's chosen race,  
 And Siloam's fountain gush with streams  
 Of Thy refreshing grace.

Our Father, raise Jerusalem!  
 For when the daylight breaks  
 In yonder East, the clouds disperse,  
 The sleeping world awakes.  
 Oh, raise these walls in strength again,  
 And bid their woes be done;  
 Lord, bless this heritage with peace,  
 And give it to Thy Son!

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#### THE JEW AT JERUSALEM.

"THE Jew should be seen at Jerusalem. There, if the missionary or the political economist can make little out of him, he is at least a striking specimen of man.

"In the dark-robed form that lingers thoughtfully among the tombs in the valley of Jehoshaphat, or bends with black turban to the ground at the 'Place of Wailing,' you seem to behold a Destiny incarnate. That fierce, dark eye, and noble brow; that medallion profile, that has been transmitted unimpaired through a thousand generations and a thousand climates; these are Nature's own illustrations, and vindicate old history."—WARBURTON'S "*The Crescent and the Cross*."

## Jewish Calendar for September, 1845.

DAY OF SOLAR MONTH.	DAY OF THE WEEK.	SABBATH COMMENCES.	OCCURRENCES.
September 2	Tuesday		Roshodesh Elul
3	Wednesday		1st day of "
6	Sabbath	6	שמיני
13	"	6	כי תצא
20	"	5½	כי תבא
27	"	5½	נצבים וילך

## Missionary Intelligence.

### The American Society.

#### QUARTERLY MEETING OF THE BOARD.

AT this meeting, on the 28th of July, the *Rev. David L. Proudfit*, of the Associate Reformed Church, Newburgh, received an appointment as Agent of the Board. Mr. P. has since signified his acceptance, and entered on the discharge of his duties. The field of his immediate labors will be the north and west of the State of New York.

The Committee on the Mission House reported a plan for the arrangement of the various rooms according to the design of the Board. The plan was approved; and, Mr. Forrester having mentioned, that he had received from a benevolent lady a very handsome Bible and Hymn-book for the use of the Chapel, it was recommended to the Committee to invite further donations of furniture, &c., from the friends of the cause. The whole building, it is expected, will be ready for occupation in the course of a few weeks.

#### LETTER FROM REV. MR. LICHTEN- STEIN.

THE following letter was addressed to Mr. Herschell; but, having arrived after his departure, it was opened by his authority, and read at the late meeting of the Board. It will be seen, that Mr. L. accepts the call recently addressed to him by the Board; (see *Chronicle* for June.) His arrival may be expected during the fall.

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STRASBURG, June 10th, 1845.

*Worthy and Dear Brother in Christ*:—Both your esteemed letters, accompanied with the official call from the A. S. M. C. J., have duly come to hand, and I hasten to reply to them as follows:—

I recognize the call of the Society as direct from the Lord to me, and therefore I accept the same with much rejoicing. I carry the firm conviction in my heart, that the faithful, covenant-keeping God of Israel will go along with me to the place of my destination, and will place me there for a blessing to many of my brethren in America. Indeed—(I may say so for many reasons)—it is no trifling sacrifice for me to leave Europe. However, I go forth com-

forted at the call of the Lord. The Redeemer needs now many laborers in America, for that great multitude who go about there languishing, and scattered, as sheep having no shepherd.

The missionary work among Israel, which, especially in our time, is prosecuted with zeal, must not stand still; it must go on, and ought not to take rest, till all the descendants of Shem tabernacle in peace; till the beauteous glory of the Lord has anew broken forth out of Zion; till the pinnacle of the future temple shall send forth its beaming light from Jerusalem to the ends of the earth.

It is your wish that I should come to New York, before you take your departure from thence. I deem it myself of very great importance that this should be the case. From my heart, dear brother, would I yield to your wish, were it not that there exist external circumstances, which render it impossible. . . .

Only a few days ago, I returned from a long journey to the Jews in Alsace, Switzerland, and Baden. I have learned much that is pleasing, and feel convinced, that the Lord, at the present time, is planting something great in Israel.

Within a fortnight, I have been present at three mission feasts, at each of which I was enabled to advocate the cause of Israel. Altogether the work of Jewish missions shows considerable activity.

There have appeared all at once three periodicals for Israel, which make it their task to discuss the relative merits of Judaism and Christianity, so that the inimical editors of the "Allgemeine Zeitung des Judenthums," and "The Orient," shall not have all the word to themselves.

One of these periodicals is published by the Society for Propagating Christianity among the Jews in Cologne, and its editor is the Minister Bott, the same that edits the "Barmer Mission Blatt."

Another is published in Frankfurt on the Oder, by Missionary Hartman; and the third, in Berlin,

by the Anglican minister and missionary of the London Society, Mr. Bellson. . . .

LICHTENSTEIN.

## NEW YORK CITY MISSION.

### Journal of Rev. John Neander.

*July 1st.*—A Jew, whom we met in the street, was very friendly, and attentive to what I said to him. He carried a heavy pack of goods on his back. *I.*—"Is this burthen not too heavy for you?" *He.*—"I am accustomed to it." *I.*—"There are other burthens, which do much hurt to mankind; do you know them?" *He.*—"No." *I.*—"These are the sins and iniquities against God and your neighbor, which lie heavier on men than a ton weight; and whereby do men get relieved from them?" *He.*—"You are, no doubt, he who preached last Sunday." I confirmed his surmise, and spoke to him a few words more. He promised to come to hear me when I shall preach.

*2d.*—We had a long conversation with a Jewess in her shop. I drew her attention to the preaching of Jesus Christ, the crucified; that he is the Messiah, and whosoever believeth on him, hath everlasting life. She put many questions to me relative to what I had just said to her, and, amongst others, she asked me, "If Jesus is the Messiah, why did he suffer himself to be hung?" I answered her according to the 53d of Isaiah, and other places in the scriptures. She listened patiently, and appeared satisfied; and it was with joy that I testified of the majesty of our Lord and Saviour Jesus Christ.

*4th.*—I had a long conversation with a Jew about the salvation of a man who lives in the real element of life, the love of God in Christ Jesus. He listened to me quietly, and asked several questions relative to the truth of Christianity, which I answered him. Amongst others, he also put to me the follow-



ing question, which is often asked by earnest Jews, namely:—"Why did not so many extraordinarily learned Jews believe on Christ?" I answered him thus;—"To be learned, means either to possess a thorough knowledge of the natural sciences, or to know God. The former is often attended with error, (this history proves;) but to be learned in godly things, is to know God and truly to acknowledge him. Such knowledge has its abode in the discreet and humble heart, when awakened by the grace of God to realize the wonderful works of God. There have been many of the learned, and there are some still in Israel, to whom God has cried, and to whom he is still crying in the words of Jeremiah 11. 8; 'They that handle the law know me not.' There are, however, some very learned Jews, who have been awakened by the grace of God, who have drawn water from the common source of life—out of the word of God; and who have boldly acknowledged that Jesus Christ is the Messiah. Yes, there are learned men, I know many, who are acknowledged as great minds, but who do not boast of the treasure of their knowledge, because of the wisdom of the great mystery of the cross of Christ. These great men are happy and delighted whenever they are able to bend their knees in company with rich or poor, learned or unlearned, before the Crucified, whom they boldly acknowledge, and bear testimony that He, on the cross, is our Love—our Love is Jesus Christ."

5th.—To-day we went into a synagogue in ——— street. The service there is entirely after the old mode of the orthodox Jews. Some ceremonies were just being sold to the highest bidder, previous to the reading of the Pentateuch. Alas! these people live still according to the outward things; and Israel is cut off from the substance, the spirit of the law. To behold a great mass of Abraham's posterity standing there in a wilderness, and drawing water out of broken cis-

terns—such a sight is truly painful; and I sighed to the Lord, "Oh, that Israel's help may shortly come out of Zion!" I then turned myself to some Jews, who were congregated outside the synagogue, "Are you anxious, and do you long to be saved through the Messiah?" Some of them asked, "When shall the Messiah come?"—I answered;—"The Messiah is already come;—the same comes every day, invisibly, to every one who languishes and pants after peace and salvation;—and the same will come again, when the whole world shall know him." Some of the Jews scoffed at me. I called on them not to scoff, but rather to search the scriptures for the truth, and to ask for it earnestly. I then came in contact with other Jews, who likewise had their laugh, and would not listen.

Not far from here, I addressed myself to several Jews, who were attentive and friendly disposed.

7th.—We found a Jew sitting by his goods in the street. I asked him, "Do you know the best and handsomest goods, *הטוב והיפה* that always remains good?" He looked at me astonished. I then made a few remarks on this theme; upon which he invited me to come to see him, and gave me the number of his house.

I came against some nominal Christians, whom I mistook for Jews. They proved themselves impudent and ungodly men; and I felt constrained briefly to tell them the truth.

8th.—We fell in with a Jew, who has been only fourteen days in this land. I asked him, "What do you hear about the Messiah in your country?" He.—"About the Messiah? Nothing." I.—"Nothing? Is there, then, no man there, who worships God in spirit and in truth? Surely, and it is time that the whole earth were full of his glory; *מלא כל הארץ כבודו* Isaiah vi. 3. This is the Messiah whom Isaiah saw, and of whom he prophesied. This Messiah has appeared on

earth 1800 years ago." The Jew kept silent, and hearkened quietly.

9th.—I went into a shop in —, where I found the daughter of the family, an educated Jewess. Having told her who I was, I asked her, "Have you ever before concerned yourself about the word of God?" *She*.—"Yes; but now I do very little about it. I have too little time." *I*.—"And when you have time?" *She*.—"Then I read either the newspaper or a novel." We had a long discussion on this subject, and I exhorted her to throw from her the lies of novels, which deaden the soul still more, and to turn her ear to the truth, which is heavenly and godly, and which makes the man, who lives therein, a really clever and able man.

10th.—Friend David, who is here on a visit, accompanied me this forenoon to several Jews in the — streets. One woman received us very friendly; the husband as well as his wife are well educated, and feel much interested in the truth. We went to another family, and after having exchanged a few words with a Jewish merchant, we left them, because a Jew, who rushed out of the shop, was very rude. We were about thirty paces from the house, when the Jew called after us, "come back, come back!" We turned back, and we remained a good half hour together. *He*.—"Why have you been baptized?" *I*.—"Because God commanded it, and I have subjected myself to his commandment." *He*.—"Why did you become a Christian?" *I*.—"Because the true Christian has peace—the peace of God." *He*.—"No; you have suffered yourself to be baptized for external benefits." *I*.—"What you have here expressed is an untruth which you dream, because you are an enemy to Christianity. I will name to you Jews, who live in this city, and who will tell you all about me;—they knew me when I was still a dead Jew—that I was not in distress as a Jew—and as regards this world, had a very good subsistence. They will tell you that

I had to make many a dear sacrifice because of my embracing Christianity; and here declare I to you, that I have become a Christian from true conviction." Here friend David turned to him, and they had a long conversation on the subject of the truth of Christianity. The Jew became quiet, and the other paid great attention, and we parted very friendly.

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#### MR. JAMES FORRESTER.

Mr. F. still accompanies Mr. Neander on his daily visits. He keeps also a separate journal, which, however, we have not received for the last month.

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#### MR. SILIAN BONHOMME.

This faithful and indefatigable laborer arrived in New York on the 3d of August, after an absence of nearly four months, in the States of Maryland, Virginia, North and South Carolina, and Georgia. He has enjoyed the most abundant opportunities of intercourse, both with the churches of various denominations, and with his Jewish brethren, publicly and in private; and the result in both cases is of the most encouraging character. Letters, which have been received from various Christian friends at the South, sufficiently attest the affectionate confidence they feel in our brother, and in his work. Mr. B's journals contain a great deal of very interesting matter. We make room for as much of it as possible, and hope to give the rest next month. We invite special attention to it, as full of interesting facts.

Mr. B. left again for the Eastern States on the 15th of August.

**Journal of Mr. S. Bonhomme.**

*Charleston, S. C., April 22.*—I visited a son of Abraham, to whom I expounded various predictions relating to Jesus Christ. He paid special attention to my remarks. His wife, also, being present—(she is a Gentile)—manifested a great desire for her husband to embrace the Christian religion, though she seemed not herself to be a full partaker of the salvation of Jesus. This son of Abraham bought himself recently in Philadelphia two Bibles, one for himself, and one for his sister, who has embraced Christianity. His wife told me also, before him, that her husband prays sometimes *the Lord's Prayer*. I told him never to give up praying, and never to stop short, till he should find peace in our Lord Jesus Christ.

*23d.*—To-day I had an interview with a Protestant Methodist minister, formerly stationed here, who told me, that at one time he was led to preach to the Jewish people in this city, and to visit their families, to which he had abundant access. Dr. D., a Jew of this city, now dead, told him that if Christians had been trying to preach the gospel to the Jews in former days, instead of persecuting them, they would have long ago become Christians; but that he, for his part, felt the truth in his own heart. He died in Christian faith and hope, but had never boldness enough to confess Christ to his Jewish brethren. His sister has since become a Christian, and the wife of a Methodist Episcopal minister.

This brother had also baptized two more Jewesses in this city, and had a Jewish boy entrusted to him for a whole year, living in his family. The boy at first refused to kneel down at family worship; but when shown the 95th Psalm, where David says, "Let us bow before the Lord," he then from that time complied.

I met another son of Abraham in — street. Being introduced to

him by one of the Aldermen of the city, I presented the subject of prophecy, and then came to Jewish feasts, it being now the Passover, and told how in my father's house it was all kept up, but—*oh, the atonement.*—And then he was astonished to know that I had changed my religion. I preached Jesus Christ, told him my experience, and how, as a sinner, I could not come to God without a sacrifice, which is the Lord Jesus. He replied, that, if the time had come, God would open their eyes, and said that our people (the Jews) are very ignorant of their own scriptures, and that I could not convert the Jews. To this I assented; the Lord must do it; but I can preach and instruct. He wished me to enjoy the Lord Jesus for many years, and then left me.

*24th.*—This morning I entered a Jewish family, where I found four daughters together, well disposed to have the Bible explained. My whole discourse was on the necessity of an atonement, which is Jesus Christ. I read the 12th of Zechariah, "They shall look upon me," &c., and asked the question, "who is this?" One of the sisters replied, "this is Jesus Christ." One said, "We believe but in one God." I told them, I too; and then pointed out the indications of the Trinity in the Old Testament. They invited me to come again on Sabbath afternoon, when I could see their father. I exhorted them to seek the salvation of their souls.

*26th.*—This being the Jewish Sabbath, I again visited this family, and found the father at home. He seems to be very nigh the kingdom; "I know," said he, "the Christian religion is true, and it makes a man happy; but I cannot believe that Jesus Christ is God." I was invited to come to his family again.

*28th.*—Yesterday morning I delivered a lecture in the Cumberland M. E. Church, when a small congregation was assembled. Much interest was manifested among the people, many of whom were melted into tears. A number of my Jewish



brethren were present, and listened with attention. A collection was taken up, amounting to \$47 91 $\frac{1}{4}$ . In the evening I delivered another lecture in the Trinity M. E. Church, where a crowded congregation was present, and many of my Jewish brethren, who paid great attention to the subject. A collection was taken up, amounting to \$29 35 $\frac{1}{4}$ . Some of my Jewish brethren were present, who never enter a church; but God has given them liberty to listen to the precious name of Jesus our Messiah. It is also to their credit, that they *put their contributions into the collection*. I had a precious day in the labors of my great Master, and found it a pleasure to do his will. A good deal of interest seems to manifest itself in the city of Charleston.

*May 3d.*—This morning I visited a Christian lady, who is a great friend of Israel's children. She promised me a donation before I leave this city, and mentioned that many years ago she was instrumental in bringing two Jewish children to the Sabbath-school. She heard nothing more of them for a long time, till she was stopped in the street one day by two females, who asked her whether she knew them. Said they, "We are the two Jewish children that you took to the Sabbath-school, and we are now converts to the Christian faith." While speaking to me, her heart seemed to rejoice in the Lord. I am acquainted myself with the two pious sisters, who are members, one of the Cumberland M. E. Church, and the other of the Trinity M. E. Church.

*5th.*—Yesterday morning, (Sabbath,) I visited the Sabbath-school of the Trinity Church, M. E., where I found a Christian Jewess a teacher; also five Jewish children, sent by unconverted Jewish parents. The female superintendent told me that the parents, on being asked to send their children, were perfectly willing to do so. In the afternoon I delivered a lecture in the Second Presbyterian Church, where joy was expressed at the good news. A Jew-

ish family was present. The collection was \$64 37. In the evening I again lectured in the lecture-room of the Circular Church—an attentive congregation. Collection \$24 17, and more is expected.

*6th.*—To-day I visited several families, who feel interested in the salvation of the ancient Israel. Support for a missionary in this place and neighborhood is most certain. One of the Lieutenants of the navy, J. C., feels a special interest in this good cause. He has visited numbers of Jews since my arrival here, and promises, also, \$10 per annum to a missionary. Many of the Jews in this city feel very friendly towards me. May the good Lord visit this part of his scattered flock of Israel, for the Redeemer's sake; amen.

*9th.*—This morning I again entered the store of a family where I was yesterday. I had a fair opportunity to renew my conversation on the subject of Christianity. The father told me that he delights in a good Christian, and loves them; naming to me, at the same time, one who had introduced me to him. He has been convinced by the holy conduct of that brother, that he is a Christian indeed. For a considerable time we conversed, and I gave them faithful warning.

*Savannah, Geo., May 21st.*—Last night I held a meeting in this city of the newly formed Ladies' Jews' Society. I delivered a lecture, and great interest was manifested. An additional number of members was added to the Society, and eleven subscribers to the Chronicle were obtained, the minister, brother Preston, highly recommending it to the people. A very excellent spirit was manifested by the sisters engaged in this good cause.

*29th.*—Yesterday morning I addressed the Ladies' Jews' Society of Savannah in a lecture-room, when a great interest was again manifested in the cause of Israel. The sum of \$63 32, has been contributed to the establishment of a Home for Jewish Inquirers; and more is promised for the future, to

be done, while that Society is so deeply engaged for the Jews.

*Charleston, S. C., June 3d.*—Yesterday I conversed with some on the importance of making private efforts for the Jews, by going into their houses, and explaining the scriptures to them. This, it was acknowledged, would be a good plan. Also, a friend of the Jews proposed the establishment of a Jewish missionary church in this city at his own expense. An Episcopalian, who is deeply interested in this cause, remarked, "We have sent the gospel to China and every where, and thought to convert the world, while the Jews, who ought to have been the chief object, have been overlooked, neglected, and forgotten."

My labors in Charleston were now closed for the present.

## NEW JERSEY.

**Letter from Mr. Henry I. David.**

PRINCETON, July 16th, 1845.

*My Dear Sir,*—I had intended to give you a brief sketch of my labors before, but I thought that your *Chronicle* might be filled with more interesting facts.

In the course of my travels, I find many people of God whose sympathies are aroused in behalf of Israel. They give heed to the signs of the times, and are anxious that something might be done for that once privileged, but now sunk and suffering people. They look upon the descendants of Abraham no more as a people doomed to perpetual blindness and obduracy of heart, but with deep and lively commiseration, and look forward and pray for their conversion unto God, according to His own promise. And how, indeed, can it be otherwise, with those who believe in God's word? There are others, however, who say, likewise, that the Bible is their rule of faith, yet they feel little or no interest in the Jews; and the precious promises concerning them, they accom-

modate to their own fanciful interpretations. In two or three places, and very important places too, the ministers refused to allow me to bring the subject of the Jews before their congregations; and it astonished me more, when I ascertained that they themselves hardly ever made mention of the Jews in sermons or lectures; and still more, that they very seldom pray for them. It appears strange to me, how any Christian, with the Bible before him, can deny the future conversion of the Jews; and if they must be converted, it is certainly the duty of every Christian to do something towards it, as it is enforced by the apostle, Rom. xi. 30, 31.

Yours, in the Lord,

HENRY I. DAVID.

We annex a few brief extracts from Mr. D.'s journal:—

*Trenton, June 1st.*—There was an appointment made for me to deliver an address this afternoon at 4 o'clock, in the Presbyterian Church, Rev. Mr. Hall's, who takes a great interest in the cause. The house was very much crowded. An interest was manifested by the audience. I was encouraged to come here again in four weeks, on which occasion a collection is expected to be taken in aid of your Society.

*Princeton, June 19th.*—A meeting was appointed to be held in the Presbyterian Lecture-room. We had a very full meeting. Rev. Dr. Miller took the chair, and offered up a warm prayer in behalf of Israel. Rev. Dr. Alexander made some very excellent remarks, after which he introduced me to the audience, and requested me to make some statements concerning the present condition and future destiny of Israel; and to state likewise the object of the meeting. A collection was taken up. After the proposal was made to form an Auxiliary Society, the constitution was read and adopted. Fifty-seven subscribed that evening to become members. "O, magnify the Lord with we, and let us exalt his name together."

*Pennington, June 22d.*—I addressed the meeting in the Presbyterian Church, Rev. Mr. Hale's, both morning and evening. In the morning we had a large and attentive audience, and a collection was taken up. It was a very stormy evening, and we had but a small meeting. I am happy to state that Rev. Mr. Hale takes a great interest in this great and precious cause.

*Trenton, June 29th.*—An appointment was made for me in the Presbyterian Church. It was a stormy day, and the meeting not so well attended as at the first time. A collection was taken up.

*Kingston, July 6th.*—I addressed a meeting in the Presbyterian Church, Rev. Mr. Comfort's. A usual attendance. After service, the session met and agreed upon a collection for next Sabbath.

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## The London Society.

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### AMSTERDAM.

REV. MR. PAULI.

"WITHIN the past year," says Mr. P., "I have baptized altogether ten children of Abraham. Thus has the Lord blessed my labors in this new station." The wrath of the synagogue has, of course, been very fiercely excited against both the missionary and the converts. Personal violence even has been used, of which the following is, in some respects, an amusing example :—

#### A Mistake.

This moment I hear of the following extraordinary occurrence. Last night a Jewish gentleman, no doubt from the country, was passing the Jewish quarter. Some Jews took him for me, and in a second a tremendous crowd, chiefly Portuguese Jews, was assembled, and in spite of all remonstrances of the poor man, that he was not "Domine" Pauli, they rushed upon him, and beat him unmercifully, and left him

half dead. When the mistake was found out, they did all they could to prevent the ill-used gentleman from giving notice of the affair to the police. He complied with their request, only wishing heartily that his bruises and broken head could be transferred to me.

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## JERUSALEM.

BISHOP ALEXANDER writes from Damascus, that he had been very kindly received there by the Jewish authorities.

The only other matter of interest that we observe is, the appointment of the new Greek Patriarch of Jerusalem to reside there. For the last hundred years that functionary has lived at Constantinople.

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## The Free Church of Scotland.

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The *July Record* contains the Report on "The Conversion of the Jews," that was made to the last General Assembly by Dr. Keith, chairman of the committee on that subject. We extract the main points under each head :—

#### Pesth.

The number of individuals who have there been baptized, now amounts to about fifty. A far greater number would have become professedly members of the church, by partaking of outward ordinances; but your missionaries seek only for real conversions, and would reckon as nothing, or worse than nothing, any merely numerical discipleship. The little flock which the Lord has gathered at Pesth, has been a wonder to many; for the Lord himself, who called, has kept them. Amidst trials or privations, they have continued steadfast in the faith; and it may be said of them, that they walk in love, and are ready for every good work.

In a letter, dated last month, Mr.



Wingate states: "The Jewish community here are at present in considerable agitation, talking much about reform; while a middle party are springing up, who seem inclined that a *Christian basis* should be attempted for the Jews. It is too early to communicate particulars; but we are watching their movements with great interest." Mr. Smith, in a recently received letter, writes:—"O for one hour with the Committee! I cannot write, but the work is wonderful."

#### Jassy.

Five Jews have been baptized; another, who was instructed by Mr. Edward and Mr. Philip, was afterwards baptized by a Protestant minister in Paris. One of the converts having been stationed at Cronstadt, in Transylvania, was the means of bringing to the knowledge of the truth one of his brethren, who was baptized in the cathedral church, in presence of a large assembly, all the Protestant ministers in the place taking part in the service. Exclusive of these, about twenty individuals have applied for baptism; for which most of them have received instruction.

#### Constantinople.

In scarcely any other city in the world—perhaps in none—are the Jews more numerous than in Constantinople, being estimated at 80,000, including those in the suburbs. That station has occupied much of the attention of the Committee during the past year. In addition to the school, a dispensary and institution\* have been established, on the strong recommendation of the Rev. Mr. Schauffler and the other American missionaries resident there.

Hitherto the Talmudism of the Sephardim, resting longer, and dark-

er, and deeper on them than on the German Jews, has been scarcely assailed. There are at least 40,000 of them in Constantinople alone, and hundreds of thousands throughout the Turkish empire.

All opposition to the circulation of Mr. Schauffler's Hebrew Bible having ceased, many are anxious to purchase it. It has been sought for by several rabbis from different quarters; and has been, in the course of sale by some agents, sent into Roumelia. The demand for it has been increasing every where. "This is the Lord's doing," says that servant of the Lord, "and it is marvellous in our eyes."

#### Berlin.

While new means have been adopted for strengthening and extending the missions which had previously been formed, a new mission in the course of last year has been established in Berlin.

That city may be considered, in some respects, as a central point for a Jewish mission on the Continent. Eight thousand Jews reside there, and nearly an equal number visit it annually. In general they are Rationalists, and have renounced Talmudism. Infidelity is prevalent amongst them; but there are many inquirers, who read the new Testament. As a nursery for missionaries and other laborers, it may be accounted a more hopeful station than Pesth—about 150 Jewish students generally attending the philosophical and medical classes in the university. One of these, after finishing his studies there, came, several years ago, to Edinburgh. Then an unbeliever, he is now not only a convert to the faith of the gospel, but, as a student of divinity in this city, he is preparing, in connection with your Committee, for going forth as a missionary, to proclaim the gospel to his brethren. Berlin, which numbers among its professors Neander and Stahl, may yet furnish other theologians of high name from among the lost sheep of the house of Israel.

\* The Institution, so called, is intended to answer the same purposes, as our own Mission-House, in providing a Christian Home "for young Israelites, either baptized or preparing for baptism." The Committee speak in strong terms of "the propriety, and even necessity of such an establishment, for forwarding the missionary work."—ED. JEW. CHRON.

About 1200 Jews have been baptized in Berlin—not a few of them, it is lamentable to say, with little previous religious instruction, and some with none. There is reason to fear that, in regard to the greater part, the field, as respects conversion, is yet unoccupied. Many are but proselytes of the gate, who have not entered within the spiritual temple.

Mr. Schwartz has visited many Jews, and has gathered some, who seem to be truly proselytes to the faith of the gospel, into a society for their own edification, and for strengthening their brethren. It is intended that the Rev. Mr. Smeaton proceed to Berlin during the ensuing summer, to co-operate with him in his missionary labors.

#### **Schools.**

The accounts received of the Posen schools during the last year are encouraging. They are more regularly visited than they were in previous years, and are described as in a flourishing state. In one of them the number of scholars had increased from 66 to upwards of 190.

Schools are maintained also in Corfu, and for the Beni-Israel in Bombay.

#### **Need of More Missionaries.**

But, besides these, many other doors of hope stand open for the immediate entrance of Jewish missionaries. Necessity alone induced the Committee to transfer the scene of Mr. Allan's labors from Damascus to Constantinople; but in order to maintain, in some degree, the united mission at the former, Mr. Daniel is on his way thither to act as an assistant to the Irish brethren. Constantinople demands immediately another missionary.

Notwithstanding all these encouragements, your Committee might well be appalled at the greatness of the work, and their hearts fail them at the thought of the mighty responsibility, did they not know that the cause is the Lord's, and that the

promises pertain to Israel. We look in hope to the prayers, as well as to the contributions, of the many and the multiplying associations throughout the land—to the supplications of the closet as well as of the sanctuary—to the fellowship of the Christian churches, ranked under the same hallowed banner that bears the crown as well as the cross—we look for the efforts and the sacrifices of Christian men; but through these things, and above them all, as in them all, we look, as the fields are fast ripening for the harvest, while the laborers are few, to the Lord of the harvest, that he would send forth laborers into his harvest, and that he would pour down abundantly the grace of liberality on all who love Zion's King, and seek the peace of Jerusalem, that they may be sent: and we ask in faith, nothing doubting; for we know assuredly that, even as his name has been blasphemed because of them, God will yet be glorified in his people Israel, in the gathering of the first fruits, as finally in the plenteous redemption.

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### **Miscellaneous Intelligence.**

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**THE REFORM MOVEMENT.**—This agitation waxes daily hotter. The Reforming Rabbis, who met last year at Brunswick, were about to reassemble at Frankfort-on-the-Maine, on the 15th of July last. The result of their deliberations is awaited with no small anxiety by all parties. Meanwhile, a Protest against their whole proceedings recently appeared, signed by 77 Orthodox Rabbis, and the number has since risen by subsequent additions to 116. This, of course, has provoked counter declarations from the Reformers, as at Worms, Mayence, Heidelberg, &c. At Mayence a large meeting was held, the majority of which "considered it most expedient publicly to renounce the Talmud at once, as no compromise could be expected from the Orthodox party." They concluded, however, to defer this step until after the

Rabbinical Synod. "A Society for a Reform in Judaism" has also been organized at Berlin by Dr. Stern, a man of great learning and eloquence, but, so far as we can learn, a mere worldly innovator. Indeed, the spirit of a philosophic infidelity seems to be extensively at work in the general movement. Still, the Christian eye cannot but look with wonder on this sudden commotion among the dry bones—very many and very dry—that have lain for ages

"Bleaching on the open field,"

under every sky, and the Christian heart will only the more earnestly address itself to its appointed work of intercession:—"Come from the four winds, O breath, and breathe upon these slain, that they may live."

THE installation of Dr. Adler—(one of the 77 Protesters)—as Chief Rabbi of the British Jews, took place at the Great Synagogue, London, on the 10th of July. The splendor of the preparations was all that Jewish wealth could command, or Jewish taste devise. — Two hundred Bavarian Jews have lately sailed for this country, to escape from insolent and oppressive laws. — A small party of Jews from Jerusalem, has been sent by Sir M. Montefiore to Preston, England, there to learn the art of weaving, which the patriotic knight is determined to introduce, if possible, into the Holy City. — On the 14th of September last, a synagogue was formed at the Cape of Good Hope, a *Minyan*—i. e., 10 adult males, the smallest necessary number—having then met for the first time in that remote corner of the earth. "At the beginning of the service, a German physician established at the Cape, and not previously known to be a Jew, came forward and united himself to his brethren." — A ukase has been issued, requiring all Russian Jews to lay aside their peculiarities of dress, and to adopt the national costume. Exemption, however, from its operation may be purchased for five years, by payment of a special tax. The Emperor is

also bent on attaching this people to an agricultural life. For this purpose he offers them grants of land, and money to procure the necessary implements, &c. — At the anniversary dinner of the Jews' Hospital, London, the sum of £2011 6s. was contributed to the funds of the institution. — Bills for the relief of the Jews from civil and political disabilities have passed the Rhenish Assembly, and the British Parliament, by large majorities. —

NEW CONGREGATIONS. — We learn from the public prints that the Israelites at New Haven, Connecticut, have in contemplation to erect a synagogue. It was only last year that we became aware that any Israelites were established in that city; and to this day we have no farther knowledge of them than that they are mostly emigrants from Germany, who have, however, a Hebrew teacher for their children. We have also reports which can be relied on, that there is a congregation at Syracuse, New York, and that they have meetings for prayer in Wilkesbarre and Lancaster, Pennsylvania, and that there is some prospect that in both places there will be soon formed permanent congregations. Indeed, with the increase of emigration from Germany, we should not be at all surprised that before long there will be respectable congregations in the principal inland towns, especially those favorably situated for commerce. — *The Occident*.

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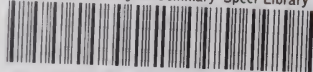






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